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The Student volunteer



The Student Volunteer

VOL. IV.

OCTOBER, 1895.

No. 1

THE DUTY OF THE DEEPER LIFE.

ROBERT E. SPEER.

There is a deeper life. Every Christian can say this, must say this. Those will say it most earnestly who already have possession of the deepest life. Even the bottom-most depth of life is found to be but the promise of a yet more profound and blessed abiding peace. Yet "the deeper life" is not wholly a relative term. It is an absolute term describing a life so much better and stronger than the current Christian life even of Christian workers, that it can justly be spoken of as "the deeper life."

The current Christian life among volunteers, not to speak of any wider class, is fairly described in Mr. Meyer's words regarding his own spiritual life before he "entered in," "spasmodic and fitful; now flaming up with enthusiasm and then pacing weariedly over leagues of grey ashes and cold cinders." It is a life now satisfied and joyful and conscious of freedom and strength in service, and then discontented, restless, conscious of limitation and barren of that fruit by the bearing of which the Father is glorified and we are shown to be Christ's disciples. John xv. 8. We may have adjusted ourselves to this fitful irregularity, this fretful oscillation, so that we manage to preserve a fair external equipoise, but we long for a freer service, a fuller rest.

We do not need to long in vain. There is a deeper life, a life *in the Spirit*, and therefore free and quiet and strong; a life *Spirit-filled*, and therefore rich and full and satisfied. The

trouble with the current life is twofold. It is ignorant of the Holy Spirit's force and work. It does not make use of what it does know of Him. It is an advance, but not a large advance upon the position of the Ephesian Christians of whom Paul asked, Did ye receive the Holy Ghost when ye believed? And who replied, Nay, we did not so much as hear whether there is a Holy Ghost. Acts xix. 1-6. Their life was not marked by either of the two traits of the deeper life. It was not *in the Spirit*. It was not a life of *fulness*.

Yet such a life the New Testament undeniably sets before us. The early Christians possessed it. They were all filled with the Holy Spirit. Acts ii. 4. Brother Saul, be filled with the Holy Ghost. Acts ix. 17. We are unaccustomed, however, to regard these familiar words as holding out any general possibility for us. But does the New Testament propose for any Christian a life of any other character? What are its familiar words: Of His *fulness* have all we received, John i. 16; that ye may be *filled* unto all the *fulness* of God. Eph. iii. 19. All *riches* of the *full* assurance of understanding. Col. ii. 2. *Much more* did the grace of God and the gift (life) by the grace of the one man, Jesus Christ, *abound*. Rom. v. 15. Now the God of hope *fill* you with *all* joy and peace in believing that ye may *abound* in hope, in the power of the Holy Ghost; Rom. xv. 13. And God is able to make *all* grace *abound* unto you; that ye having *always all sufficiency* in *all* things, may *abound*. 2 Cor. ix. 8. The *riches* of His grace which He made to *abound* toward us. Eph. i. 8. The Holy Ghost which He *poured out* upon us *richly*. Titus iii. 6. I came that they may have life and may have it *abundantly*. John x. 10. He that will let him take the water of life *freely*. Rev. xxii. 17. The *riches* of the glory of His inheritance in the saints. Eph. i. 18. The *exceeding riches* of His grace in kindness toward us in Christ Jesus. Eph. ii. 7. The *riches* of His glory. Eph. iii. 16. My God shall *fulfil every* need of yours according to His *riches* in glory in Christ Jesus. Phil. iv. 19. He that spared not His own Son but delivered Him up for us all, how shall He not with

Him also *freely* give us *all* things? Rom. viii. 32. In Him dwelleth all the *fulness* of the Godhead bodily and in Him ye are made *full*. Col. ii. 9, 10. He is able to do *exceeding abundantly above all* that we ask or *think*. Eph. iii. 20.

This is not mere hyperbolic imagery. These are not the expressions of an abnormal Christian experience. They are not exceptional privileges available only for an apostolic Christian fresh from the living influence of the Lord of the Abundant Life. They describe the life open to every believer, and because open, obligatory. There are no optional privileges of experience in Christ. What we are capable of, we are responsible for. "Be filled with the Spirit," Eph. v. 18, is a command not less pregnant with sanction than the accompanying command, Be not drunken with wine, or the older bidding, Thou shalt not kill. The indifference, ignorance or disobedience of that Christian who seeks only the measure of personal life which will ensure respectability, a fair apprehension of the spirit and beauty of life and truth and an impecunious entrance into the eternal kingdom, 2 Pet. i. 11, are *perhaps* intelligible in the light of the strength of the lust of the flesh, and the lust of the eye, and the pride of life, but are not intelligible in those who are to raise the dead to life and who have no power for this service save as it comes to them in the life that is hid with Christ in God.

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For every volunteer there is but one life, the Spirit-filled life. This is the life of power. It knows the meaning of our Lord's vast promise, "He that believeth on me, the works that I do shall he do also and greater works than these shall he do, because I go to my Father." John xiv. 12. This is the life of rest. It has assumed as its own the assurance, Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Isa. xxvi. 3. This is the life of love. To its resurrection the infilling Spirit is ever bringing the life-giving, love-nourishing words of Jesus, John xiv. 26, and is ever leading it in the footsteps of Him who was meek and lowly in heart.

Have you entered into this life? A letter from some mis-

sionaries in India to the Presbyterian Board, closes as follows: 'Some of us know what it is to toil for years without the filling of the Holy Spirit. Now God has in great mercy brought us into this land of promise. Acts i. 4. These past barren years might have, yes, should have, been avoided. 'Be filled with the Spirit' is a command as well as a privilege. Hence we urge you not to send out another missionary unless he has received the Filling of the Spirit. We ask whether it is not unscriptural to send out witnesses without the power of the Spirit, and our ground for this question is in Luke xxiv. 48, 49, and Acts i. 8. If the Lord would not allow even the apostles to go forth as heralds of salvation before Pentecost, should modern missionaries be permitted to go without first passing through a personal Pentecost? We thank God that the Board purposes to send only saved men and women missionaries who know what Calvary means in their own lives, but we earnestly beseech that the Filling of the Spirit be a condition equally recognized, for while 'Salvation begins at the Cross, Service begins at Pentecost.' "

How is the deeper life obtained? (1) Surrender. Definitely and totally surrender to God. Present yourselves unto God as those that are alive from the dead. Rom. vi. 13. "I did not realize what this truth meant," writes a volunteer on the way to China, "until six years ago, when, as I know now, my strong, liberty-loving will was put into the Father's hand for all eternity. His will has ever since been sweeter to me than anything else in life." (2) Praying. Another volunteer, on her way to South America, writes, "After much searching and prayer I found that I 'entered not in' because of 'a wicked heart of unbelief.' " Sin can not enter into this life. The heart that is to be filled must be cleansed. The glorification of Christ must in some way precede the infilling of the Spirit. John vii. "God," said Peter at the Jerusalem Council, "gave them the Holy Ghost * * * cleansing their hearts by *faith*." (3) Appropriation. God offers. Luke xi. 13. We take as we surrender. God takes; we are then His. He and all that He has is ours. We simply claim,

“possess our possessions.” Obad. 17. A volunteer, sailing this fall, a Seminary graduate, writes: “I know the Holy Spirit is the one thing needful. There have been periods when I was conscious of His power with me. It shall be my prayer and endeavor to have His abiding presence.” But is God so unwilling? Is a process needed? Why not take?

How is the deeper life maintained? (1) Faith. That life which I now live in the flesh, I live in faith, the faith which is in the Son of God. Gal. ii. 20.

Just to follow, hour by hour,
Where He leadeth;
Just to draw the moment's power
As it needeth—
Just to trust Him; this is all.

(2) Bible study, daily, systematic, undiscourageable, and so absorbing that the word of Christ dwells in us richly, Col. iii. 16, and delighting in the law of the Lord, we meditate in it day and night, Ps. i. 2. (3) Prayer, as systematic, undiscourageable and absorbing as our Bible study, and resting wholly on the never-broken word, All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them. Mark xi. 24. (4) Fellowship with Jesus every hour.

By all who are willing the deeper life can be possessed. Without it let no volunteer thrust himself where God would not thrust him. Do you possess it?

“ I am coming, Jesus, coming,
At Thy feet I humbly bow;
I have tasted Thy salvation,
But I want the *Fulness* now.”

“Missionaries on the foreign field bring in three times as many converts every year as all the ministers here at home aided by Christian influence, workers and literature.”—*Robert E. Speer.*

A CALL TO PRAYER.

To the Members of the Student Volunteer Movement for Foreign Missions scattered throughout the world:

In willing obedience to the injunction, "with thanksgiving let your requests be made known unto God," we gratefully record the good hand of our Lord upon us. Never has any year in the past shown such marked progress in every line of effort for which the Movement stands as the one which has just closed.

The missionary idea is steadily growing in our institutions of higher learning. Many have been touched this year for the first time by representatives of the Movement, and in others where the apostolic flame was burning dimly there are now steady fires. It is with profound thankfulness that we mention the enlarged force of secretaries, the inauguration of the Educational Department, the increased activity and earnestness of the volunteers, and the prayer life of the Movement which has so materially deepened since the introduction of the Prayer Cycle. More financial aid also has been rendered by volunteers to the Boards than during previous years. They are thus becoming fired with the ambition to provide the means for their own going.

We are thankful to our Lord for the opportunity of international visitation made possible by the coming to our Summer School of the representatives of the Volunteer Union of Great Britain, and by the presence of our own representatives at Keswick and at various conferences on the Continent. This international fellowship is making strong the cords which already bind the volunteers of all nations into a common brotherhood.

Earnest supplication should follow hard upon thanksgiving. Growth means enlarged opportunities and greater responsibility. A large and promising field is still uncultivated in America. Colleges and other institutions where volunteers should be found have not yet been touched. The force of secretaries is limited, and so if any advance is to be made upon the splendid record of

the past it must be through a more earnest and continuous effort on the part of unofficial representatives of the Movement, and by every volunteer's wrestling with God in prayer. The Boards are still bound by the chains of debt, thus keeping in America some of our brothers and sisters. The problems of the Movement at home are ever with us, and the needs abroad are no less colossal than they were a year since. Special prayer is requested for the Chairman of the Executive Committee as he makes his tour of the Orient, that he may be kept from danger in his journeyings, and accomplish the difficult work unto which God has called him.

Nor, looking within, can any volunteer fail to recognize his deep poverty. Promises unkept perhaps, ideals painfully low, imagination so little stirred in contemplation of interests so momentous and moving, the Canaan of the deeper life still on the other side, and we in the wilderness of self-sufficiency:—these and a multitude of other personal needs should compel us to come unto God with strong crying and tears.

And does not an upward glance reveal God Himself in sorrow? Nineteen centuries ago the world's salvation was made possible, the marriage feast was spread. A few nations have heard the invitation, but the multitudes in the highways and hedges, without God and without hope, have not been invited. From the Continents for which Christendom is responsible comes the low, sad wail of needy, groping ones, or the defiant shout of those who consciously sin against the little light they have. The fathomless love of the Father meets no conscious response on the part of two-thirds of His children who have never heard of the gift of His Son. And why their ignorance? Because Christians have not had their Master's spirit, nor known the strength of even apostolic desire. The key of the situation lies in obedience to the commands, "Pray Ye" and "Go Ye." The first of these is present duty, and will tend to fill heaven and God with the joy of the lost found.

We, your Executive Committee, therefore, set apart Sunday, October 27, 1895, as a day of prayer for the Student Volunteer

Movement for Foreign Missions and for the larger object for which the Movement exists, viz., the evangelization of the world in this generation. In the light of the experience of previous years, we make the following recommendations concerning the observance of the day:

1. That a preliminary prayer meeting for those most deeply interested in missions be held very early in the day.
2. That later in the day in colleges the regular meeting of the association be devoted to furthering the object of this day. In theological seminaries, let a special meeting be held for the same purpose.
3. That the Movement be presented in churches and young people's societies with special reference to securing their intelligent, prayerful and practical co-operation.
4. That a generous thank offering be made for the greatly enlarged work of the Student Volunteer Movement.
5. That volunteers be urged to set apart special seasons during the day for secret prayer—praying especially that volunteers may be filled with the Spirit of God, and sent forth in larger numbers into the foreign field.

As we draw near to this great and potential Day of Prayer let us not come with "a tiny beggar's bowl," but as becomes those who approach One who "is able to do exceedingly abundantly above all that we can ask or think." "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience."

J. R. MOTT,
 F. S. BROCKMAN,
 J. R. STEVENSON,
 EFFIE K. PRICE,
Executive Committee.

"'Thou shalt not steal.' The gospel don't belong to you. It belongs to God and the world, and if you don't spread it you are stealing."—*Rev. E. M. Noyes.*

A Presbyterian woman missionary writes from the field: "I most earnestly hope that no one will be sent here who has not had some experience in winning souls. No matter how qualified otherwise, a man or woman who has not been an earnest *personal* worker for the salvation of others at home will accomplish nothing among the heathen."

"What hinders the immediate effort to plant the gospel in every nation and island and home in all the earth within the next decade? Nothing but the faltering zeal and purpose of the mass of Christian believers now on the earth. That precisely is the critical question. Are we, the Christians of to-day, awake to these facts, and responsive to the claims of this glorious work? Do we understand that this vast responsibility rests upon us; that it is possible now, as never before in the world's history, to preach the gospel to all the nations? And do we mean, God helping, that the work shall be done ere we die? This is the deep significance of the hour to this generation."—*Judson Smith, D. D.*

"Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the gospel."—*M. M. Williams.*

"'Not by might,' that is, as the margin of the Revised Version has it, 'not by an army'—the armies of missionaries abroad or fellow helpers at home; 'nor by power,' the power of intellect, the power of organization, the power of reputation, the power of worldly wisdom, the power of patronage, the power of prayer: 'but by my Spirit,' by the Holy Ghost, the Lord and the Giver of Life."

The Student Volunteer

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MOTTO FOR '95-'96. "LIVE MORE WITH CHRIST, CATCH MORE OF HIS SPIRIT; FOR THE SPIRIT OF CHRIST IS THE SPIRIT OF MISSIONS, AND THE NEARER WE GET TO HIM, THE MORE INTENSELY MISSIONARY WE SHALL BECOME."

The above motto, selected as the volunteers' sentiment for this year, follows naturally upon that of our last volume, "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." The words are those of the English Chaplain, Henry Martyn, who when burning with fever thus wrote of the Spirit which every missionary should possess. It ought to be the earnest purpose of every child of God, and especially of every prospective missionary, to realize this ideal. Judson was accustomed when a student at Andover to place on the back of his hair-brush some sentiment that would remind him daily of his high calling and future field. Let Martyn's words be similarly written upon the memory and exert their daily influence upon mind and heart.

Readers of this page will miss the familiar name of D. Willard Lyon who during last year was the efficient editor of THE VOLUNTEER, as well as Educational Secretary of the Movement.

As Traveling Secretary and instructor at the summer schools Mr. Lyon was widely known among college students, while he has served as a helpful connecting link between the volunteers and the American Inter-Seminary Missionary Alliance and Canadian Inter-Collegiate Missionary Alliance, whose representative he was. Perhaps no one, after its founders, has so aided the Movement in its many-sided development as Mr. Lyon. All interested in him and in the important work of the association will follow Mr. Lyon with their prayers as he assumes the office of General Secretary of the Y. M. C. A. in the land of his birth, the Empire of China.

Mrs. Lyon graduated last spring from Rockford Seminary, where she was an active volunteer worker. Peking and North China will furnish Mrs. Lyon abundant opportunity to exercise her peculiar gifts, while her assistance in the development of Y. W. C. A. interests in the Empire may prove an invaluable factor in Mr. Lyon's work.

Another very prominent volunteer worker who sailed in May last for Korea, is James Edward Adams. Receiving his collegiate education partly at Washburn College and later at Park College, he entered McCormick Seminary, graduating therefrom in 1894. Like Mr. Lyon, Mr. Adams has rendered important service to the Movement in a variety of capacities. He edited THE VOLUNTEER during his last year in the Seminary and was also a member of the Executive Committee of the Movement; he prepared for the Detroit Convention the best exhibit of missionary literature ever brought together; and part of last year he spent in seminary visitation with the object of interesting their students and faculties in missionary study and instruction. In this pioneer work he was very successful. Mrs. Adams was likewise an active volunteer and received special training for her present field at the International Medical Missionary Society of New York. We bespeak for them the hearty interest of members of the Movement as they begin their labors in Korea's southeastern gem, Fusan.

We call special attention to our leading article this month. In it one of our strongest volunteer leaders voices the deepest need of every Christian. Mr. Speer's position as Secretary of the Presbyterian Board, where he comes in contact with various foreign fields, gives added weight to the plea for a deeper life. While an obvious duty of all Christians, it is pre-eminently needful for the human creator, so to speak, of spiritual ideas among heathen peoples. The Volunteer Band could hardly do better than take this article for the topic of one of its meetings. Such an under-scoring of the idea might prove an epoch in the Band's life.

The Executive Committee prints elsewhere the annual call for a Day of Prayer. This is no empty form as official documents issued by governments tend to become; it is as vital a call as that spoken nineteen centuries since by Jesus, "Pray ye therefore the Lord of the Harvest." No college can afford to let the day go unobserved. Where there are Bands, it should be their chief business, until October 27th, to plan to make that day count for the most possible. Their daily prayers will be found one of the best preparatives for that Day of Prayer.

Our readers will be interested to follow two of our representative men as they carry into the non-Christian world Volunteer interests and those of the Y. M. C. A. Together Messrs. Mott and Wishard have attended the summer student gatherings at Keswick and on the Continent. They report a deep interest in missionary themes, not only in Britain, but in Scandinavia, Germany and Switzerland as well. Their summer's work has done much to forward the coming union of the students of the world in a common, aggressive movement to win it for Christ.

And now, as Mr. Wishard turns to South Africa to do pioneer work among the students of that continent, and as Mr. Mott proceeds to Asia to labor among the scholars of India, China and Japan, we should remember them daily before God.

The coming year means much for these lands as our brothers bring to the student class our common Christianity. Let us do for them what Mordecai and his friends did for Esther, to whom he had said, "Who knoweth whether thou art come to the kingdom for such a time as this?"

The experience of last year in connection with missionary study classes warrants a further pushing of the work this fall. If the study is faithfully done, it means earnest effort and careful preparation, but probably no hours in the college or seminary course will prove more directly helpful to the missionary candidate, as he prepares for his future, than these study hours. A little conscience put into the work of increasing the classes, will make the 1,200 students of last year's courses 3,000. Let us see to it that with the added advantages of this year, this result is attained.

If "the beginning is half," beginning at the commencement of the fall term is three-fourths. Much besides time is lost by postponing for a month the active prosecution of missionary work. Therefore let Band leaders, the teachers of missionary study classes, and the committee in charge of the monthly missionary meeting, begin vigorously the campaign of the year with its opening weeks. Let the individual volunteer be especially watchful to influence those who have just entered the institution. He should be as anxious to touch men and women at this impressionable period as are the fraternities or other organizations.

THE MONTHLY MISSIONARY MEETING.

- I. TOPIC: HOME WORKERS FOR FOREIGN MISSIONS.
- II. OUTLINE TREATMENT OF THE TOPIC.

1. New Testament illustrations.
2. J. E. Gossner: his Roman Catholic life; interest in Protestant missions; the Gossner Missionary Society; the work among the Kols at Chota Nagpore.

3. Louis Harms: early years; influence as village pastor; beginnings of the Hermannsburg Society; present magnitude of the work.

4. Praying and working among American students: the Williamstown-Andover band; other illustrations in our colleges to-day.

III. SOME SUGGESTIONS TO LEADERS.

1. Books for reference: "Encyclopædia of Missions;" articles "Gossner Missionary Society" and "Hermannsburg Missionary Society;" the articles, "J. E. Gossner" and "Ludwig (or Louis) Harms" in the Schaff-Herzog "Encyclopedia of Religious Knowledge," and in McClintock and Strong's "Cyclopedia of Biblical Literature;" "Conquests of the Cross," vol. II., pp. 98-110; Shering's "History of Protestant Missions in India," chapter IV.; "Missionary Review of the World," Aug., 1891; and, above all, the lives of the two men in Stevenson's "Praying and Working."

2. "New Testament Illustrations" would appropriately form the Scripture lesson of the hour, and might include points in the Palestinian labors of the apostles, a glimpse of the Antioch church, Acts xiii. 1, 2, 3, and of the Jerusalem council in Acts xv. Five minutes will suffice for this part.

3. Harms and Gossner have been chosen because they were not foreign missionaries, and yet their deepest interest and best work were abroad. If but one can be taken up, let it be Harms, and in that case a strong, all around presentation of his work should be made. Not more than twenty minutes should be given the two.

4. The discussion of 4, "Praying and working among American students," may be informal, but lest it go by default, one or two should be prepared to speak on the topic.

5. The leader may appropriately urge the audience to work for missions while at home, along the following lines: careful reading and study upon the subject; a candid consideration of the claims of missions upon one's personal service; systematic

giving to the work abroad; and living and working in America as a missionary force.

6. More prayer than usual should be called for, if this meeting is held on the Day of Prayer, and earnest petitions should be offered for the special needs suggested in "A Call to Prayer," found on pages 6-8 of the present issue of THE VOLUNTEER.

STUDIES ON INDIA.

BY THE EDUCATIONAL SECRETARY.

INTRODUCTORY.

The *topic* to be studied during the first term of the year is India. Yet it is manifest that in eight studies the entire ground cannot be covered. A little book has accordingly been prepared in which the principal points are discussed and nothing else.

As to *method* it is expected that this text-book, "The Cross in the Land of the Trident," will be in the possession of each member of the class. Its slight cost (25 cents in paper and 40 cents in cloth, including postage), and its value as a part of one's missionary library should commend it to every student. In no other way will it be possible to make so much of the study. The chapter for each lesson averages about fourteen pages, and can readily be mastered. Should it be desired to go into the topic more thoroughly, lists of readings follow each chapter, in which full details as found in the later literature on India can be learned. Moreover, as only twenty-two studies are published each year, it will be quite possible for the class to divide into two lessons chapters like that on Popular Hinduism, for example. Provision is thus made for pursuing the study by the text-book or seminar method as seems best to the leader of the class.

It is suggested that those who expect to follow the courses appearing in the VOLUNTEER do so in the order in which they are published, as the order has been arrived at after full consideration of student needs. Should a class for special reasons

desire to vary this order, it is advised that they take up the next course, the Four Principal Non-Christian Religions, information concerning which can be learned at the office in Chicago. Classes are urged, however, to follow the order of the entire cycle that later complications may be avoided.

Four suggestions as to the *conduct of the class* are offered.

1. Let the Band or missionary committee having the matter in charge select as leader for the entire course of eight lessons some one who is apt to teach and who is especially interested in the subject.

2. Let each member of the class conscientiously prepare the lesson and be present at every meeting.

3. Isolated volunteers or others who for any reason cannot attend the meetings of the class can profitably pursue the studies by themselves and should do so.

4. The Educational Secretary will aid leaders and isolated students who will comply with the simple conditions which can be learned by writing to him at the office of the Movement. So far as possible he will also answer other questions that might appropriately be addressed to the Educational Department.

STUDY I. INDIA'S GEOGRAPHY, RESOURCES AND CLIMATE.

Required reading: "The Cross in the Land of the Trident."
Chapter I.

- I. Names for India and their meaning.
- II. India's position and area comparatively stated.
- III. Main geographical divisions.
 1. The Himalayan region and its scenery.
 2. The river plains and their importance.
 3. The Deccan or south region.
 4. Burma.
- IV. India's natural resources.
 1. Forest wealth of various sorts.
 2. Agricultural resources; principal crops; famines.

3. Animal life: in what respects advantageous and harmful.
4. Mineral wealth, its location and character.
- V. Climatic conditions.
 1. Temperature in different sections.
 2. Rainfall: where great, and where insufficient.
 3. The seasons and their effect on health.
- VI. Effect upon inhabitants of their environment.
 1. The native races and recent theories.
 2. Foreigners living in India and their limitations.

STUDY II. AN OUTLINE OF INDIAN HISTORY.

Required reading: "The Cross in the Land of the Trident."

Chapter II.

- I. In what sense has India a history?
- II. Seven sources of Indian history.
- III. Characterization of successive historical periods.
 1. Aboriginal period.
 2. The Vedic period and its fuller records.
 3. The Buddhist period and its importance.
 4. The Greek, Græco-Bactian and Scythian invasions.
 5. The Brahmanic or modern Hindu period.
 6. The Muhammadan period.
 - (1) The early conquerors. (2) The Mughal empire.
 7. The period of Maratha power.
 8. Period of European contact and supremacy.
 - (1) European contact with India. a. The Portuguese. b. The Dutch. c. The Danes. d. The French.
 - (2) British conflict and supremacy.
- IV. India's place in the world's history.

STUDY III. THE COMMON LIFE OF INDIA.

Required reading: "The Cross in the Land of the Trident."

Chapter III.

- I. Habitations—their furnishings.

- II. Dress of men, women and children.
 - III. Food stuffs, meals, drinks, smoking, etc.
 - IV. The family relations and home life of the Hindu.
 - V. Occupations, wages and poverty in India.
 - VI. Amusements of the people.
 - VII. Means of intercommunication.
 - VIII. Caste: its origion, peculiarities, advantages and disadvantages.
 - IX. The village and Indian village system.
 - X. Government of the native states and the British provinces.
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MISSIONARY LITERATURE.

THE MISSIONARY PASTOR. Helps for Developing the Missionary Life in His Church. Edited from the Material of the Educational Department of the Student Volunteer Movement for Foreign Missions. By Rev. James Edward Adams. With Charts prepared by Robert J. Kellogg. New York and Chicago, Fleming H. Revell Company. 1895. $7\frac{1}{8} \times 4\frac{7}{8}$ in., pp. 171. Price, \$0 75; at S. V. M. F. M. office, \$0.50, postage 7 cents.

Although the title of this book would indicate a limited purpose, yet the material which has been gathered is of such a character as to make it of great value to all volunteer workers. Courses of study suitable for Volunteer Bands and topics for missionary meetings are outlined, many of which have previously appeared in print in *THE STUDENT VOLUNTEER*. The part of the book which will probably prove of the most immediate value to Band workers is the part prepared by Mr. Kellogg. Over fifty sample missionary charts are given, comprising the best charts displayed at the Detroit Convention, with revisions and additions. Every Volunteer Band should be in possession of at least one copy of this book at the earliest possible moment in the new year, in order that the suggestions may be put to a practical use in the very first missionary meeting.

IN THE LAND OF THE SUNRISE. A Story of a Japanese Family and the Wonderful Land they Live In. By Robert N. Barrett, Th. D. Author of "The Child of the Ganges." Louisville, Ky. Baptist Book Concern. 1895. Pp. X., 192, 7¼ by 5 inches. Price, at S. V. M. F. M. office, \$1.00, postage prepaid.

The author has attempted to do for New Japan what Becker has done for Greece and Rome, and Ebers for ancient Egypt. It is surprising to see how much of the last forty years of her history and life has been crowded into so brief a compass. While an occasional chronological or linguistic error may be noted, and though one may regret such blemishes as appear in his inadequate account of Shintoism, or the partisan statement concerning the late war in the East, these defects are mainly due to narrow space limits, and do not seriously mar the book. While to say with a Japanese missionary that "it is the best book ever written on Japan," is to betray ignorance of the literature of the subject, it is perhaps the best one of so brief a character.

SOME SEPTEMBER ARTICLES YOU SHOULD READ

Baptist Missionary Magazine (A. B. M. U.). An editorial on "The Expulsion from West China" graphically portrays the dangers incident on missionary life in some parts of that Empire. Volunteers will be especially interested in "Christ for China" by a former Secretary of the Movement, W. H. Cossum. All should read "China's Crisis," the Report of the Committee appointed to note the response to the appeal for 1,000 men within five years. Since 1890 the new workers number 1,153, though of that number only 481 are men.

Church at Home and Abroad (Presb. Bd. North). Dr. Avison's "Pen Pictures of the New Korea," and "The Church Militant in Japan," by Rev. B. C. Haworth, are full of interest.

Church Missionary Intelligencer (C. M. S.). Thirty pages are devoted to the Ku Cheng massacre and suggested questions. Rev. H. P. Grubb's article on "What is wanted still," gives a

program for a series of missionary meetings and hints as to how to work them up.

Gospel in All Lands (M. E. North). Joseph Cook's "Promises and Perils of Ultimate Japan" and Henry Satoh's "Evangelization of the Educated Classes of Japan," together with "Korea as seen by a Korean" are especially interesting.

Harper's New Monthly Magazine, contains an illuminating article from a Christian standpoint on "Arabia—Islam and the Eastern Question." Those interested in Mohammedanism should read Dr. Thomson's article.

Methodist Review of Missions (M. E. South). Two very practical articles for volunteers are, "The Education of the Missionary" by Rev. O. E. Brown, and Dr. Master's "How to teach a Chinese Sunday school" in America.

Missionary Herald (A. B. C. F. M.). An interesting modern epistle from the Thessalonians is "Salonika in Macedonia," by Rev. Dr. House. "Hymns and Music in the Marathi Mission, India," will please those taking the course on that country.

The Missionary Review of the World, contains three valuable articles on medical missions, including Dr. Mear's "The Missionary Work of the Lord Jesus," extracts from "the most superb appeal for medical missions to be found in the literature of the subject."

"The sweepers or scavengers of India form a caste known as Mehter. Their chief priest is in Benares, and for every momentous event in their lives they have their own ritual. One of the great thoughts impressed upon the caste by the high priest is that they are the living symbol of the purification of the soul, by their mission of cleansing the world."—*Missionary Link*.

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